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General Notes.

The W. B. M. I. deputation to China is expected to reach Yokohama about Nov. 27.

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Kobe Y. M. C. A. has purchased at *yen* 27,000, a fine corner lot, 100 × 120, in an excellent location.

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The old theological building of the Woman's Evangelistic School, was sold to the Kobe Church, moved to the rear of the church, and extensive repairs amounting to about *yen* 3,300, were made. Sep 19 this new Sunday-school and social hall was dedicated.

The circulation of the Scriptures has increased, despite the great financial stringency. During the whole of 1907 the British Bible societies, whose field is western and southern Japan, disposed of 193,000 Bibles, Testaments and portions, while for nine months, this year, the total is 219,000. One colporter sold 16,000 during six months.

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From Oct. 1 express trains on the eastern section of the Tōkaidō Railway have been furnished with non-smoker carriages. Moral straws show which way the ethical breeze blows. Smoking is not necessarily an immoral, tho it is a nasty and expensive habit, but in a majority of cases smokers are immoral in their utterly selfish disregard of others to whom tobacco smoke is disagreeable. For several years, smoking has been prohibited on Japanese trolleys.

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The semi-annual meeting of Hyogo *Bukwai*, on Oct. 9 and 10, was of exceptional interest, because of the ordination of Mr. K. Komuro, pastor of the Akashi Church, and also because of the celebration of the 30th anniversary of the Akashi Church, with which the Association met. The statistics showed 7 independent and 7 dependent churches or chapels, with 2,003 members, (933 men), including 698 absentees, 72 adult and 225 infant baptisms, 548 as an average attendance, mornings, and 277, evenings, 766, average for Sunday-school, 159, for weekly prayer-meetings and total contribution of *yen* 7,872, a gain of over *yen* 3,000 over the previous six months, —See MISSION NEWS, Vol. XI. No. 6.

Mitsu Yasu is a widow about 35 years old, with two children to support; formerly a Bible woman in Kyushu, she is now a colporter of the British Bible societies, receiving *yen* 15 per month and expenses for travel. Map in hand, ward by ward, she has canvassed, in five months, the entire city of Kobe with its 400,000 inhabitants, going from house to house. She lives at the extreme end of the city, and, during the heat of summer, would often walk from her home to other extremities of the city and back, after a long day's work. So earnest was she that some days she would not stop for a noon meal, but keep on with her canvass until evening. She sold 8231 Bibles or parts.

* * * *

The presence of our battleship fleet of 16 huge ships, manned by 13,000 officers and men, at Yokohama from Oct. 18 to 25, was a great event in the long history of friendly intercourse between the two great nations. It is difficult to conceive how any nation, even the Japanese, could surpass or excel the profound cordiality manifested from first to last, by the hosts, from His Majesty down to the wee children in the streets. "Diplomats of both countries may well look upon it as having done more to dissipate misunderstandings and unite the two peoples than anything else that could have been arranged." The Sōkwaï (Annual Meeting) of the *Kumi-ai* Churches was in session during the fleet's visit, and sent a cordial telegram of welcome to Admiral Sperry.

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On Sep 1 a remarkable convention of native leaders in philanthropic enterprises, such as orphanages, ex-convict homes, factory girls' homes, rescue homes, blind asylums and many other institutions designed to ameliorate the condition of the unfortunate or the depraved classes of society, was opened at Tōkyō, by the Government, which appropriated *yen* 12,000 for the expenses. 376 members were present from all parts of the empire. The convention continued

thru 50 days, with daily sessions at which learned specialists lectured on psychology, sociology, penology, charity methods, experimental ethics, education of imbeciles, training of children, manual training for self-support, reclamation by occupations calculated to mould character, measures for rendering rural life more attractive that fewer shall flock to cities to swell the urban criminal and unfortunate classes, etc.; there were 36 such lecturers, and 16 hours were allowed for discussion of each subject. The Government gave certificates to members who faithfully attended any course of lectures and discussions. There were 30 Christians and about 150 Buddhists, including 78 priests, many of whom are prison-chaplains. Christians, tho few in number, were both numerically and influentially prominent on committees. 266 institutions were represented; a few by foreigners.

* * * *

On Oct. 26 the Executive Committee of the *Kumi-ai* Churches sent a letter of welcome to the Honorary Commercial Commissioners from the Chambers of Commerce of Pacific Slope cities. It is worthy of reproduction in full, but we can give only a part. "From the United States have come, for almost 50 years, the strongest influences that have helped us to a knowledge of the religion of Christ, influences that have begun and nourished in us the desire to establish, in fuller measure and with more complete consciousness, his Kingdom of Love and Righteousness and Truth. The consecrated and loving gifts of the Christians of the United States, thruout these decades, have maintained an efficient body of missionaries among us, have established our beloved Dōshisha, and other educational institutions, and have helped us in all our educational and evangelistic work. Surely we are grateful for the Providence which has linked our lives and welfare so closely with the Christians of the United States. In welcoming you to Japan it is fitting that we should call your attention to the

fact that the interests binding together your country and ours are not exclusively commercial, important tho these are. In addition and especially noteworthy, are our common educational, literary, scientific, moral and religious interests." It adds that there are 121 *Kumi-ai* churches and chapels, of which 67 are self-supporting, with a membership of about 15,000. There are about 60,000 Protestants in Japan, with over 400 churches and chapels. The Greek Church has about 30,000 with 265 congregations. There are probably 40 to 50,000 in the Roman Church.

Personalia.

Dr. and Mrs. J. H. DeForest returned from their furlo, on Oct. 23.

George Cary remains for another year, at the South End House, Boston.

Stanley Allehin continues teaching in the Middlesex Boys' School, Concord, Mass.

Louise DeForest is teaching music in New Windsor College, New Windsor, Maryland.

Miss Elizabeth Pettie is on her second year as teacher in the high school at Nutley, N. J.

Born at Kobe, October 9, to Rev. and Mrs. H. J. Bennett, a daughter, Sara Woodruff.

Born at Newton Centre, Mass., October 5, a twin son and daughter to Rev. and Mrs. M. D. Dunning.

Mrs. J. R. Ball (Miss Goodman) is spending the current school year in Evanston, Ill.,—address 823 Foster St.

Rev. Hilton Pedley and family reached Yokohama, Oct. 2, and, like Mrs. Clark and others, rejoice at being "home again."

Mr. Bartlett, at Otaru, is kept unusually busy in ministering to the church since Mr. Takahashi, the pastor, left, a few weeks ago.

Mrs. McKay (Winnie Atkinson) generously gave a large number of her father's theological books to the Woman's Evangelistic School.

Rev. and Mrs. H. H. Leavitt, formerly of Osaka, are in Fruitvale, Cal., for the winter. Their daughter Myra is teaching in Mills College.

Miss Olive Hoyt is studying physiological chemistry and physics, at the University of Illinois. Her address is 902 W. Oregon St., Urbana, Ill.

Mr. G. S. Phelps and family sailed from Kobe, Oct. 23, on furlo. He is an Iowa man and has been an efficient Y. M. C. A. secretary at Kyoto.

Miss Daughaday writes, "America is far more beautiful and interesting than Japan, but my heart is *there*." She expects to return to Japan in the Spring.

We are glad to welcome Miss Alice Donald, of Andover, Mass., who arrived in Japan Oct. 23, and will spend the winter with her sister, Mrs. Gordon, of Kyoto.

Born Sept. 22, at Yokohama, to Mr. and Mrs. (Ilsie Atkinson) Wm. King, a son, Geoffrey Wingress—on the anniversary of the mother's birthday and weddingday.

Miss Mary Bryant Daniels arrived at Kobe, from her furlo, Oct. 5, with restored health, after 2½ years' absence, and received a warm welcome from her friends, native and foreign, at Osaka.

Miss Strout, the W. C. T. U. Secretary, whose article appears on another page, is a member of the Congregational fold, and we may rejoice that we are represented in that great work, which is gaining such sweeping victories in America.

Rev. Arthur Frost Newell, Amherst, '89, brother of Dr. Newell, is pastor of a church at Franklin, Neb., where there is also a Christian academy with 150 students. A bouncing, 8 lb. Newell boy recently increased the good outlook for students.

Many will recall the visit of Prof. Arthur W. and Mrs. Dow, to Japan, several years ago. He is professor of art at Columbia University, N. Y. City, and was one of six American speakers at the international art congress, at London, last summer. Mrs. Dow is a cousin of Mrs. Stanford.

Dr. Newell returned from furlough, arriving at Yokohama, Oct. 13. On the voyage he was privileged to address the Honorary Commercial Commissioners from the Pacific Slope, on several occasions, at their daily sessions, and to sit with them as a kind of corresponding (talking?) member and bureau of special information.

Will Taylor, M.D., of Youngstown, Ohio, third son of Dr. and Mrs. Taylor, of Osaka, was married at Oberlin, O., on Sept. 15, to Miss Ellen Belden, daughter of a former missionary to Turkey. Mr. John Taylor, a civil engineer in Ohio, and Miss Harriet Taylor, a teacher in Ohio, brother and sister of the groom, were present.

Florence Allechin is doing part work as librarian in the American Board rooms, at Boston, and is also one of four visitors employed by Central Church (of which she is a member), her field being especially among the students of Simmons College, where she graduated, and the New England Conservatory of Music, where she has studied.

A recent clipping reads, "The first trained nurse in America, Miss Linda Richards, is still in active work, being superintendent of the state asylum in Kalamazoo, Mich. Miss Richards organized the nurses' training school of the Massachusetts General Hospital, of Boston, and also that of the Boston City Hospital, as well as the first training school in Japan."

Dr. Cornelia M. Clapp, who has been professor of biology in Mt. Holyoke College for thirty-five years, has just returned to America after a three months' visit in Japan and China. Her visit was a source of great pleasure, not only to the eighteen Mt. Holyoke graduates in Japan, but to many other people, who came in touch with her genial and stimulating personality.

It was with much gratification that we received a request to send MISSION NEWS for two years, to Mrs. E. E. Guernsey, N. Y. City. She is quite advanced in years, but retains a fresh

interest in the work with which her children, Dr. and Mrs. Atkinson, were identified so long. Her daughter, Miss Jessie E. Guernsey, is a teacher and was one of Mrs. Stanford's pupils at Abbot Academy.

Dr. Davis has been delivering a series of lectures on "Revivals, their Nature and History," before the Southern Methodist Theological School (Kwansei Gakuin) and also before our Woman's Evangelistic School. Three young men from the Episcopal Theological School, Osaka, came daily to Kobe to attend the course at the former, while the Southern Methodist Woman's Bible School attended at our Woman's School.

Dr. Rowland has been a wanderer on the face of Dai Nippon, since mid-Sep. when he started out on an extensive evangelistic tour in the Niigata, the Maebashi and the Miyazaki fields, in fulfilment of his duty as a member of the Mission Outlook Committee. His valuable services in the religious and philanthropic work conducted in behalf of our fleet, is recognized in the current issue of The Pioneer, the Y. M. C. A. organ, and he is classed with those to whom "particular credit is due."

Miss Gertrude Wyckoff visited several of our stations, on her return to her station at Pang Chuang, No. China. Her brother, Prof. Chas. T. Wyckoff, for several years professor at the Dōshisha, has been professor of history, for ten years, at Bradley Polytechnic Institute, Peoria, Ill., where there are nearly 1,000 students. Students are fitted to enter junior year of Chicago University. According to widely different sources, Prof. Wyckoff has a most charming wife—a fellow student with him at the University of Chicago, where he took his doctorate. Co-education has its peculiar advantages, sure!

Thru Korea and Kwantung in Four Weeks.

C. E. Secretary T. Sawaya and I have just made a hurried evangelistic

tour thru the Peninsular Empire and Southern Manchuria, a round trip of 2,300 miles from Okayama. It was strenuous to the limit, even tho we did set our watches back thirty minutes in Korea, and another half hour in Manchuria, to keep down to the sun's movements in those belated lands.

Our first stop was at Fusan, where we were duly impressed by the old forts on the mountain side, eight miles distant, where those renowned warriors, Kato and Konishi, Buddhist and Christian, made their first and final stands, in the unrighteous war of conquest, ordered by Hideyoshi, 300 years ago, and ever since which there has been at least this one Japanese settlement in the Peninsular Kingdom, and where also Rev. Y. Ueda, long a worker with our Mission, in Echigo and Iyo, is now pastor of the Presbyterian church, practically a union organization, as half the elders are *Kumi-ai* men. He appears to be getting a good grip on the situation.

The next city visited was Taiku, where I was entertained by Rev. Walter Erdman and Mrs. Julia Winn Erdman, had my first sight of a Korean market-day, when a large section of the city, especially its streets, river banks and other open places, is turned into one great sales-house, each family occupying, in many instances, the same booth that it has occupied every fifth day for the past five hundred years, and where you can buy anything a Korean might need, from straw sandals to horse-hair hats, from yard-long pipes to squealing pigs, and where you can see men and boys eating dried grasshoppers while waiting for customers. There too, not in the market, but in the city church, I faced my first Korean audience, and heard a prayer meeting company of nearly 1,000 people, sing with the lungs instead of the larynx, making up in bellowdy what they lacked in melody, but also heard their earnest prayers and helpful testimonies. Indeed it was impressive.

Our next stop was at Seoul, the city where the old and the new intermingle

more than elsewhere, and where the old has given way to the new in a much larger proportion than in any other city. Some of the Japanese stores are as fine as many on Ginza, Tokyo. Korean motor-men handle the electric cars most admirably, water-works, electric lights, widened streets, more and better schools and many other improvements, are rapidly transforming the capital city into a present century metropolis.

Here as elsewhere there is still much misunderstanding, and even hostility, between Japanese and Koreans, but the situation is steadily improving. Many mistakes have been made, but such is always the case following a great war. The best men among all parties, are getting together more and more, and striving to work for the united advancement of Korean and Japanese interests. There is still too much of a tendency in some quarters, to despise and disparage the Korean character and ability, while in others there is too great a distrust of Japan's ulterior motives.

The great religious revival which has swept over Korea during the past ten years, and which is still in progress, details of which it is not necessary to dwell upon, is, in my opinion, all that it has been represented to be, genuine, timely, marvellous and sure to be far reaching in its results. Every thing possible should be done to recognize its worth and aid in its continuance. Our own Mission has a duty here which it must not shirk, no matter how hard pressed with burdensome problems at home. Japanese colonists are moving into Korea by the thousands, many of whom properly belong to our field of work. We can help and mold them better than others. For obvious reasons it is even more important that these should be kept under moral and religious influences than if they remained in the home-land.

There are two *Kumi-ai* churches already, the one at Seoul being under the care of Rev. S. Yonezawa, and the one at Ping Yang (Heijo), under that of Rev. H. Yamada. These men need and would

welcome, all the assistance we can render them. One of the preaching services arranged by the latter, while Mr. Sawaya and I were at Heijo, was held in the Japanese club-house, and the knocking together of billiard balls, in the next room, could be heard distinctly when Mr. Sawaya began his speech. He raised his voice and had hardly warmed to his work, when the rival sounds ceased, the players came to hear us and remained on our side of the partition thru the rest of the long evening. There were present on that occasion, the local "resident" (advisory governor), mayor, and two military officers, besides representatives of all classes in the community. It was the first Christian meeting in which all elements of the Japanese settlement had come together, and could not fail to be of marked help to pastor and people in their urgently important mission. The work of Dr. and Mrs. Davis, last spring, and of Mr. White, in the summer, is most pleasantly remembered. The Mission henceforth should definitely arrange for a few such tours every year.

At Syen-chen (Sensen), in northern Korea, where we spent a Sabbath and where the Presbyterians have a very successful mission, we were interested to note that so strong is the influence of Christianity that work on a town school-building, which the community was very anxious to roof and plaster before freezing weather set in, entirely ceased on Sunday. All the shrines to evil spirits have been, or are being pulled down, by vote of the town, and the lumber, in the largest of these, was given to the Christians to use for a mission school-building. One third of the 3,500 residents of this place are Christians and another third open sympathizers.

Lieut.-Col. Haggard, S.A., wife and three children entered the capital on the same train that we did. They came to open Salvation Army work in Korea and will be followed shortly by half a dozen other officers from England. With characteristic zeal they began hold-

ing meetings at once, with a company of fifteen men, gathered by a Korean lad who had learned English and become a Salvationist at Tokyo.

The Koreans are natural linguists. A mere lad who had studied Japanese barely six months, interpreted two of Mr. Sawaya's speeches in an astonishingly satisfactory manner. Japanese is now taught in nearly all the public, and not a few private, schools. This is a wise move and will help bring about a better understanding between the two peoples. The fad of the hour among Koreans is not language, however, or even philosophy or poetry, as in the olden days, but mathematics. Industrial training is greatly needed and is beginning to be taught.

In Manchuria we visited Antonken, on the north side of the Yalu river, and Mukden, where are located the mausolea of the Manchu dynasty of Chinese emperors, and where Dr. Christy has carried on, for 26 years, one of the most successful and influential medical missions in all the world.

We also visited Dalny, where U. S. Consul Greene, "our Roger," together with Mr. and Mrs. Winn, are the American trio, standing for all that is good and true and helpful. At the Rescue Home one sees 18 girls well cared for by Captain and Mrs. Yamamoto, S.A., some of whose stories make one's blood boil, and together with many other things that might be mentioned, lead him to feel that much yet remains to be done before these three far Eastern countries, Japan, Korea and Manchuria, are fully redeemed. May that glad day be hastened in its joyous coming.

JAMES H. PETTEE.

Fleet Week Notes.

The Tōkyō and Yokohama Y. M. C. A. united in their efforts to welcome the "White Armada" under Admiral Sperry, and to do what they could to add to the enjoyment and profit of the visitors. Missionaries of the vicinage, and a

few of us from remoter points, as well as English speaking Japanese students of Higher schools, to the number of some 200, joined in with the Y. M. C. A. to further their plans.

Thru its agitation, *geisha* waiters for the free-lunch booths and tents were eliminated. The furnishing of guides and interpreters in Yokohama, Kamakura and Tōkyō was largely committed to the Association, and so the 170 students with a Y. M. C. A. badge on the left arm, were able to render no little service to officers and men.

Y. M. C. A. tents at the landing in Yokohama, and at Shimbashi Station, were headquarters for information and for furnishing guides. These tents were provided with reading matter, writing materials and settees where the men could rest while waiting for their launches.

Religious services were held on board the battleships as arrangements could be made, and at the landing at Yokohama, between 8.30 and 10 o'clock at night, as the men were returning to their boats. These services were quite informal. There was much singing and several short addresses. Cornet and male quartet did much to secure success.

In the religious services and the tent work, at Yokohama, Mr. and Mrs. Austin, of the Seaman's Friend Society, did most telling service. Mr. and Mrs. Austin and their family, had the advantage of much experience in just this kind of service. So they were able to take hold of it with few or no false motions. There was most helpful co-operation between them and the Y. M. C. A.

Our cause for thanksgiving was the cordiality with which the officers, police force, and people welcomed these efforts of the Christian forces. They did much to further our plans and we were able also to render them some assistance by way of interpreting. So that even the efforts put forth here in Japan to welcome the visitors, have been the means of greatly increasing mutual good feeling in our midst. The vernacular press voiced the generous sentiment toward these Christ-

ian efforts, in most grateful terms. And in turn we who were in closest touch, the whole week, with many Japanese who were responsible for the smooth running of things, are glad to bear witness to their most painstaking and continuous labors, which have made this occasion the most notable in the history of the relations between Japan and America. *Ryō Tai Koku, Banzai!*

GEORGE M. ROWLAND.

A View from the Outside.

What a good time that mouse in the corner must have had sharing in the life about him, but with nothing to do but watch how those other fellows did things. Altho getting cornered is hardly a desirable thing, for either mice or their fellow creatures of a larger growth, still there are corners and corners, and one of the delightful ones is the northern corner of Japan, where there is life and vigor in the very air, where horses, and not men and women, are the burden bearers, where even the streets seem to have imbibed a liberal spirit and are so broad that they might be divided into thorofares for pedestrians and equestrians and bicyclists, tho, at the present stage of development, a course for the bovines, which browse on the grass in the streets, is the greatest desideratum.

It is not only men and horses that have the spirit of "go" in them, but in the churches also there is a spirit of aggression, and the little *Kumi-ai* church here, only ten years old, has had a growth equal to most of the churches thirty years old, in the south.

One could not long be in the house with Mrs. Rowland without becoming enthusiastically interested in the wide awake Woman's Society of the church, made up of workers. The Society is well organized, with many officers and committees, and office means not honor, but opportunity for service. For example, the visiting committee consists of four women, each of whom devotes at least

one full day a week to calling, often taking her lunch with her, to accomplish as much as possible. These women find and interest many women, whom they turn over to the very efficient Bible-woman for instruction, and she finds her hands more than full. This Society is a strong proof of the fact that the presence of a Bible-woman is an incentive and a help to the women in their work, and not a deterrent influence. No one who has been a member of the Society since its beginning, is allowed to drop into oblivion, for personal letters are sent to each absentee member regularly. At the last annual meeting a message was received from all but one of the 153 persons who had ever been members of the Society. The Society has a prayer-list of inquirers, for daily prayer, and, in addition, the ten officers of the Society pledge themselves to daily pray for, and to specially work for six months for the conversion of five persons.

Among the King's Daughters there is the same enthusiastic spirit, and during the last two years, 14 of the 27 members, have received baptism.

M^{rs} Chandler has been most happy, enthusiastic and untiring in her work. She has on an average two English Bible-classes a day, most of them for young men. One of the classes, recently begun at the request of the teacher of English, is conducted in the hall of the Normal School, and is attended by 60 of the 600 pupils. She has sold, in the city and on the rail-road, during her monthly trips to Iwamizawa, many hundreds of Testaments, and given away many thousands of tracts; accompanied as this Bible distribution is, by much prayer, it will doubtless bring forth fruit of which she will never know.

Otaru is a most unique frontier town, where everything is the "biggest ever." Hills, did you speak of? The town wanders up hill and down dale, in the most bewildering fashion. Roads, is it? You never saw such roads in a city of its size, the biggest stones, the deepest ruts, and mud! such mud, that you

ought to get on rubber boots to think of it! The view from the Bartlett stronghold, on the hill, is a view *par excellence*, and the coasting and skating, when not buried in snow, such that the Bartlett boys may well be the envy of the foreign youth of Japan.

I was greatly impressed by the beautiful home missionary work carried on in the Bartlett home. Situated as they are, two miles away from the church, makes the work difficult. The church is well located, however, and already the beginning of a most hopeful settlement-work has been made at their home, another center of influence, with great possibilities of growth, as the city is growing rapidly in their vicinity.

GERTRUDE COZAD.

The Kumi-ai Churches.

From the evening of Oct. 14th till noon of the 16th seventy odd-pastors and evangelists of the *Kumi-ai* churches spent a time of delightful fellowship at Nara, where 13 years ago, the first meeting of the kind was held. Messrs. White, Davis, and Pedley were present from the Mission. The usual program of devotional meetings, lectures, informal consultations, and the social evening, was gone thru with, but the unusual feature of the gathering was the gracious welcome, by the mayor and council of the town, the mayor delivering a formal address and presenting each member of the company with a beautiful little book of Nara views and a stick of India ink, the latter made by a celebrated manufacturer in the district. How bath the hospitality of the famous seat of Buddha been enlarged!

On the evening of the 16th, the city hall of Kyoto was placed at the disposal of the delegates of the annual meeting, for a great preaching service, at which 800 people were present. One of the speakers, the editor of the "*Kirisuto Kyo Sekai*," was afterwards asked to speak to the students of the Second College, in

the same city. Five meetings in all were held in the city hall, two of them, strange to say, being a Sunday-school rally and a communion service. It must have stirred the heart of veteran missionaries like Doctors Learned and Davis, to see 500 men and women partaking of the sacred emblems in the official building of a city which, 33 years before, would have gone to almost any extreme to keep any advocate of Christianity out of its precincts. List! Shades of Makimura!

Business began on the morning of the 17th, in the Dōshisha Chapel. We note a few items. *First*, the revision of the *Kumi-ai* governing rules, by which the present standing committee of 15 is abolished and, in its place, an advisory committee of 20 is appointed, together with a smaller committee of 5, called *riji* (directors), who are to be a sort of cabinet, supplementing the work of the President, and accelerating the administration in general. *Second*, a vote to open up two new centres of evangelistic work, and, also a third, in case one of the centres now being helped by the Home Missionary Society should become self-supporting. *Third*, a telegram of welcome to the American fleet. *Fourth*, the division of the Kyūshū local association into two, one comprising the south-east portion of the island, and the other, the north-west. *Fifth*, the passing of a budget for 1909 of 11,158 *yen*. *Sixth*, a vote to hold the next annual meeting in Tōkyō. 104 delegates were present, besides more than 25 corresponding members; the weather was superb; the feeling, all around, was good; over 1,600 *yen* were subscribed for the forward evangelistic movement of 1909; and, with gratitude in our hearts and unbounded enthusiasm for another year of service, we returned to our homes. Turn out, friends, to both meetings, next year. They will do you good and make more blest "the tie that binds."

HILTON PEDLEY.

Evangelism at Tottori.

Twenty-eight baptisms, new seekers, an aroused church membership, and a community more nearly awake to the dignity and worth of the Christian religion—these are some of the immediate and easily tabulated results of the evangelistic campaign carried on in Tottori the latter part of September. One or two disappointments and postponements helped the church to realize that it was not by the might nor by the power of Rev. Messrs. Sawamura, Moriyama and Watase, the pastors who came over from Osaka and Kobe to address the meetings, that the results were to be obtained. And it was in a very intense and longing spirit that for two weeks, the morning prayer meetings were held, where the thirty Christians, who, on the average, attended, confined their prayers, at the pastor's request, to petitions for these meetings.

The preparations had been made with great care. Every night for a week, all the available members met at the church and until late at night, worked hard addressing the ten thousand invitations, tickets and hand-bills, that the personal and individual element in the invitations might make the appeal as strong as possible.

The forenoons were devoted to prayer-meetings and visiting at the homes of those who had been studying the Bible, and who might be pressed to a decision. Each of the visiting pastors went out with a home church worker as guide and helper. To show the pleasant relation between the independent church and the Mission workers it may be mentioned that the out-field workers, three in number, were invited and entertained at the expense of the church, that they might share in the work—share in the giving, especially in the visiting work, and share in the spiritual refreshment and uplift that the solitary country worker feels, when he is privileged to come in touch with Christian leaders.

The afternoon meetings were held in

the Prefectural Assembly Hall, the use of which is accorded only upon very special occasions. About three hundred were daily in attendance. One meeting was for women and one was for students. The first evening meeting was a fully attended one, held at a theater. The second evening's service was at our Mission chapel. But the other evening services were held at the church which, in spite of the rain, had even its standing capacity taxed. These are considered the most important meetings, as they are the only ones where the direct appeal was made.

The results are most gratifying. One man is the father of a prominent pastor, who for twenty years, has been praying for the father's conversion. Some of the young men have been members of Mr. Bennett's Bible-class; while the ladies would recognize some of the girls as having attended their classes. Perhaps the most interesting fact is the baptism of the father, mother and grandmother of an academy senior, who entered the church thru our Tachikawa chapel. It bears a remarkable witness to the boy's life and character.

The difference of attitude towards Christianity on the part of the officials, is attested by the fact that the provincial governor and his lieutenants, the chiefs of the departments of police, education, public works, etc., attended a banquet given by Deacon Katagiri, in order that the visiting pastors and the resident workers might meet and know them. It is necessary to add that the head of the department of justice is a church member. And from this and former experiences, the observation may be hazarded that, compared with any class of men, at least as high in position as the prefectural officials, "gun for gun and man for man" our *Kumi-ai* church-workers have no cause for shame.

The writer has met recently, both at the church and at their homes, nearly all the Tottori church members; and he feels that with the present accessions, if the spiritually minded pastor can maintain

an *esprit de corps*, the Tottori church has all the elements of a strong growing people of God.

C. M. WARREN.

Two Niigata Events.

At the time of writing, the future of the work in Echigo lies shrouded in mystery, but there are certain events in the past, not yet chronicled, that deserve a place on the records of the Mission.

The first of these is the great fire of September fourth. It was a bad enough calamity in itself, but coming after the spring conflagration, it seemed almost more than the city could endure. Almost all of the city that the former fire had left, this one took. Post Office, City Hall, Police Headquarters, Telephone Central Station, three primary schools, and the great Men's Normal School, were destroyed. These public buildings, of course, bulk largest in a view of the city's loss, but besides these, the best blocks of the most important business streets, were taken, and the choicest residence section.

But the loss which concerns the Christian work most, was that of the church building. This, and the churches of the Presbyterian and Roman Catholic Missions, together with the homes of fourteen Christian families, and our most important preaching place, were all swept away. Fortunately the homes of the missionaries were spared, being in a more secluded part of town. Spared they were for service, for the house which was Mr. Curtis's, is now used as a church down stairs, and as a refuge for two Christian families. Our house gave shelter for a while, to seven French Roman Catholic sisters, of whom three remain up to the present, our relations becoming very cordial.

To meet this loss both townspeople and Christians have rallied bravely, and one can hear the sounds of rebuilding far into the night. The streets are being restored at a most astonishing rate, and

fortunately a lesson has been learned from these two fires, for the city authorities are widening these streets, at this opportunity. In the district burned out last spring it is often hard to tell that there ever has been a fire, save by the fine new houses. The Christians are doing their best to raise the money needed for a new church home. They have put their hands down deep into their pockets, one wealthy member, though burned out himself, giving two hundred *yen*. But for the most part, their pockets are not so deep, and they must raise the money in other ways. The women, under Mrs. Cobb's guidance, have been busily at work for a long time, dressing dolls, and making many fancy articles to be sold in America at huge profits. It remains to be seen whether they net very much, but the fact that the women were able to do something themselves, pleased them very much. There is a fine spirit of independence, much better than we have ever seen. They needed just this calamity to bring it out. Another of their schemes for earning building money, is to give a series of concerts, some of which have been already held, in various centers of the province. Part of the program is contributed local talent, part is professional from Tokyo. The missionaries too have done what they could to help.

But besides all this effort, the Christians will still need help from outside. It is only fair that they should be set on their feet, and that all who can help, should. An added need is in the fact that the fire drove them from their former land, which was merely rented, and now they are seeking to own their own plot.

An event of greatest importance was the visit of Dr. Rowland. Together with the writer, he toured the province as thoroughly as his brief stay of a week would allow. In this time we visited the main outstations, besides holding three meetings in Niigata. Twice we spoke to audiences of three and four hundred, and always the interest and

attention were good. Dr. Rowland's power as a speaker, and his mastery of the language drove his message home with great effect. He was of especial help to the work and the worker by aiding to solve some of the vexed and vexing problems which have developed in the province. Here his tact and knowledge of the people and the language were of the greatest assistance. Then too, by talking with many individuals, he was enabled to obtain a first hand and entirely fresh conception of the condition of mission work in Echigo, which will help to serve as a basis for the new policy to be adopted here in the future. But into that future we must not go.

EDWARD S. COBB.

Second "First Impressions."

It almost pays to be away seven years, because everything is again as interesting as on first arrival—yes, more so, for most of what is said by coolies, callers and preachers, is understood, and one soon becomes a part of the pulsing life of the people we love, while, at the first, one is utterly a stranger in a strange land. I am afraid that I can never again talk about "going home," except from the other side of the ocean, for this is *home*, this house into which we built ourselves, where one child was born, four raised, and mother died. As we entered the wide, front door, I could almost feel my mother's arms about me and hear the children's voices from upstairs, calling for the goodnight kiss. And the tearful greeting from the Japanese friends, who shared with us the joys and sorrows of the long, lonely years, when there was no one else to share them, was the last deep note in the chorus of welcome. It is sweet to be at home after these years of wandering and suffering.

Since there are no children now to hold me in one place, as soon as possible, after arrival, two painted *kori*, instead of one, were tied to the front seat of the *basha*

(stage); for the lonely man who is known by all the *basha* men of the province, and many others, is no longer to tour alone. I am sure he held his head higher than usual, tho' he made me do an untold amount of making a right angle of myself, as he introduced me to his many friends. Once we were well established in a *basha*, when they decided, at the stand, that, for the honor of it, we should be the first to ride in a shiny new *basha*, with pretty, soft cushions—whether to honor us or the *basha* we do not yet know.

My husband called me a "tender-foot," because I was a little tried twice at the inexplicable delay, at a hotel, in serving the meals, but, on the whole, approved of me as a traveling companion, for I relished the Japanese food as well as he did, slept better on the *futons* than I generally do on springs, and was rested rather than wearied, by the *basha* riding; its jolting is a great help, evidently!

One very interesting feature of the outstation work, at present, is the large number of children who gather early in the evening, and, after lustily singing a few hymns, listen quietly to a good long religious talk, then go away quietly, one by one, as each receives a child's paper. Those who wish, are invited to come back, and some accept, sitting still thru the whole of the meeting for adults, that immediately follows. At Tsuno, towards 100 gathered; at Minitsu, over 150 packed themselves into the two available hotel rooms, more closely than grave stones in a Japanese cemetery. These places have no evangelist, but an earnest doctor maintains the work in Tsuno; and we hope that a young wife, graduate of the Presbyterian girls' school, in Matsuyama, will soon begin a Sunday-school in Minitsu.

Fortunately we were in Nobeoka on the day of the monthly, town *fujinkwai*. I gladly accepted the invitation to attend, but not as gladly yielded to the earnest request of the ladies to raise my voice just a little, and talk to them all, instead of only to Mrs. Naito, the wife of the philanthropist *ex-daimyo*, who maintains an

absolutely free *Koto Jo Gakko* and Girls' Industrial School, in the sewing room of which the meetings are held. For half an hour I talked just to kill the remainder of the long hour we had to wait for the gentlemen speakers to arrive. Occasionally Mrs. Kato, the evangelist's wife, helped me out with her keener apprehension of what I was trying to say about the Hawaiian Islands, and how it was Christianity that had raised those naked savages to their present position. They got my tho't, I know, but, oh, how painfully I was impressed with my need of study!

The two things that impress me most, as I come back, are the great need of woman's evangelistic work; and the continuance and enlargement of work like our house-school for girls, carried on thus far with only a little financial help from personal friends, thru the 17 years since we first came to Hyuga. I am greeted as mother, by my daughters everywhere, and my grandchildren more than fill the count of two hands! Out of all those who have been with us I have only heard of three who are not useful Christian women, and they were each here but a few months. Surely the Lord has put his seal of approval on this work, and all the indications are that he wishes us to begin it again soon, and on a larger scale.

HARRIET GULICK CLARK.

Shūchū Dendō in Hokkaidō.

The Hokkaidō has recently been visited and deeply stirred by two representatives of the concentrated evangelistic effort (*shūchū dendō*) of the *Kumi-ai* churches, Rev. Teiichi Hori, of Maebashi, and Mr. Nawoshi Kato, of the Christian World. Four places, Otaru, Asahigawa, Iwamizawa, and Sapporo, were chosen for the efforts and were visited in that order. Three days of strenuous labor in Otaru, brought into that church 19 new members, an increase of membership by 50 per cent. As all of these had been at

least a year already under Christian influence and instruction, the new accessions promise to be valuable from the start. It was remarkable to see how quietly these decisions were reached. With ardent earnestness there was nothing to be called excitement during any of the meeting. Among the peculiarly pleasant features were the conversion of a husband from hostility to acceptance of his wife's faith, and the baptism of the mother, sister, and 4 employees of one Christian—six in one household added. The baptismal service was on the morning of the fourth day. The same day work began with the two branches of the Iwamizawa church, at Iwamizawa and Kuriyama respectively, where 8 were added at each place, 16 to that church. That church, older than Otaru church, had reached self-support less than a month before and, with a new pastor, was eagerly waiting for this help. After 3 days there Asahigawa's turn came. Here also 3 days were promised, but an extra was given. This larger church which has been independent for about 3 years, was blessed with 31 additions. The services of Messrs. Hori and Kato were here supplemented by Dr. Rowland, who had been invited to take charge of the music, as he did in his home church, at Sapporo. The last 5 days were given to Sapporo, with the happy result of 43 accessions to the church.

There was a very considerable number of new inquirers drawn into the influence of all the churches. These and the inexperienced new members, are a joy and a burden. This is particularly felt in the youngest of them all, the Otaru church, where, in the midst of the temptations of the biggest and liveliest city on the island, there are so few experienced Christians to bear it. Moreover just now we are losing our pastor, Rev. Mr. Takahashi, so that the care falls on the church members, with such aid as the missionary can render them. While we all ask you to rejoice with us, we earnestly desire, as well, your prayers, lest any portion of the blessing be lost.

SAMUEL C. BARTLETT.

The Temperance Outlook in Japan.

The temperance movement has suddenly taken on an accelerated pace, not only in the United States, but also in many other countries. It is not a ripple, but as one paper states, a huge tidal wave which is sweeping over the world, even touching the shores of countries most remote and arousing the most indifferent and sluggish of nations.

In Japan, the reform is about thirty-three years old, and in that period of time has progressed rapidly, meeting with favor from some of the most cultured and intelligent men and women. This is due partly to the intense patriotism of the Japanese who desire that nothing shall interfere with the progress and future greatness of their country, but it is also due to the growing intelligence of the masses concerning the question, and an increasing desire and love for the highest morality.

In the few months which I have spent in Japan I have had invitations to speak in schools of all sorts, Buddhist, government, and private. Non-Christian audiences have been most courteous in allowing me fullest liberty as to what I should say. One exclusive men's club invited me to address it, the members of which understood English so well that my speech did not need formal interpretation. Everywhere the sentiments which I expressed met with the most cordial endorsement, and everywhere did I find the most intelligent interest manifested in the principles of our work. This receptive and open state of mind promises very well for the future of the temperance work and therefore for the future of the country.

Unfortunately, foreign liquors and cigarettes have followed Japan's open door policy, and these have added to the difficulty of the reformers and have complicated matters to a considerable degree.

The men's temperance organization, of which the Hon. Taro Ando is president,

has ten thousand members, and has been able to do some really wonderful work in a legal way. Through the persistent efforts of the Hon. Sho Nemoto, a law has been passed prohibiting minors from using tobacco; he also has been successful in getting through the lower house a similar measure regarding the use of intoxicants by minors. The official organ, the *Kuni no Hikari*, is an excellent paper doing most excellent work in arousing public sentiment, and in spreading the much needed information.

The Woman's Christian Temperance Union is only a little over twenty years of age, but has three thousand three hundred members, besides young women's and children's branches. Mrs. Yajima, its president, is known and honored everywhere as an educator of ability, as well as for her Christian character. To see these women conducting meetings with dignity, discussing the most important questions with intelligence and force, is a revelation and an inspiration. Who would dare to say that they are not better wives and mothers because of their increased interest and knowledge of these vital topics?

The children are bound to reap the benefit of all this, and twenty years will see even greater progress in the direction of this reform. One of the good things about the work is that it all leads to Christ. We have found that as people become interested in our work, they become interested in our religion, and thus the work itself is a large factor in building up the Christian church. It seems to me that this organization should be considered, as I believe it is in a large measure, as an important part of the missionary's work, so that when he is giving of his time, strength, and money to its support, he can feel that he is helping in a large way to bring the Lord Jesus Christ to the hearts of the people, and thus hastening materially the coming of God's kingdom on earth.

FLORA E. STROUT.

A Tohoku Tour.

This tour was made the last two weeks in September. It was ten years since I had been thru the field. I spoke 18 times in 13 days, in 9 different towns. I was impressed with two things: the readiness of the people everywhere to hear, two schools inviting me to speak to them, and the paucity of *Kumi-ai* workers. We have only 4 in the whole region now where we had about 10 ten years ago. There is only one *Kumi-ai* worker in the old province of Aizu, Mr. Kaneko, in Wakamatsu, and he is there with a divided church which sadly interferes with the work. There is an Episcopal missionary family in Wakamatsu, the only foreign worker in the province, who has two evangelists constituting the only other Japanese workers in the province. Echigo, on the west coast, with its nearly 2,000,000 of people, had only one missionary, Mr. Cobb, save in the extreme south-west corner, and 4 or 5 Japanese workers. We have had to withdraw Mr. Cobb from the field, because there was no one to place with him as an associate, in that lonely place. The rich Shiga *ken*, east of Kyoto, with 800,000 people, has not a single foreign missionary in it, and only about 6 Japanese workers. These are some of the facts which appeal loudly for an increase of missionaries and evangelistic funds, in Japan.

J. D. DAVIS.

Home Again.

First impressions are strong and ought to be recorded while their strength is at the full. No. 1—The compactness, the smallness, and the highly cultivated state of the land between Yokohama and Mac-bashi. After the weird, wild, far-reaching wastes of Utah and Nevada, the plain of Sagami and Jōshu seemed like a well-tilled field, and the good old peaks of Haruna, Onoko, Komochi, and Akagi seemed so near that one might butt his head against them, as he leaned out of

the carwindow. No. 2—The cordiality of our reception. 'Twas good to hear the prolonged cheer of the 100 odd school girls, as the train pulled into the station—the cheer was for the feminine portion of the family—to receive a hearty hand-shake from so many friends within and without the church, and to meet with such kindly greetings in the formal reception, a few days later. It was refreshing to find the ladies of the station so generous in their hospitality, as to take in the whole five with open arms. May the same five never be worse taken in! No. 3—The Progress in the work. It made one's heart thrill to hear that Maebashi Church has doubled its contribution to the Home Missionary Society, that Fujioka and the Tone church had become independent, and that Agatsuma was paying, up to the tune

of 15 *yen* a month, that there were 150 girls in the school next door to us, under a new and more settled regime, and that the Kindergarten and Orphan Asylum were steadily forging ahead. No. 4—The increasing need of faithful work on the part of all workers. To consolidate the newly formed independent churches, to make each of all the churches more efficient, to respond to the demand for opening up new places, and everywhere herald and deepen the life that springs from the Personality of Jesus—these things have seemed to be insistent in their call.

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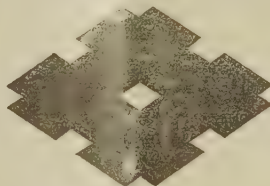
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